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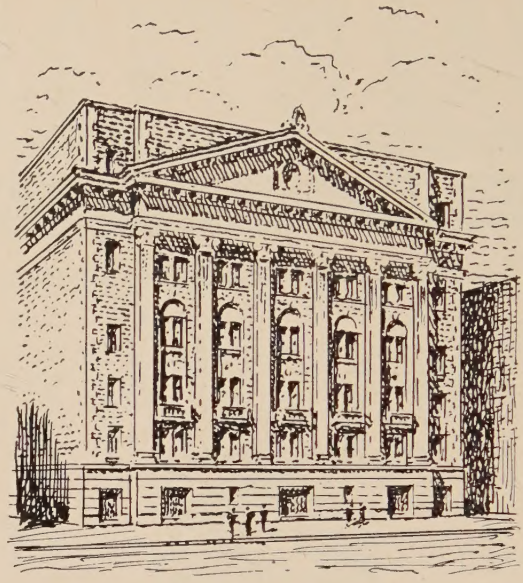
The Liberalist

PUBLISHED BY THE PEOPLES CHURCH OF CHICAGO

Patriotism

by W. J. Cameron

Patriotism in its purity is not selfish. It is a fallacy to think that because we love one country we must suspect the motives and defeat the purposes of all the others: The United States never has and never will become productive soil for the seeds of international hatred. We will never rise against lands or peoples to do them harm . . . we will only rise against the aggressive errors of which lands and peoples have become the self-deluded servants.



THE PEOPLES CHURCH OF CHICAGO

Lawrence Ave. at Sheridan Road

This Church was founded July 7, 1912, as a liberal independent church. It united with the American Unitarian Association, Western Unitarian Conference and National Federation of Religious Liberals in 1923. Property purchased for new building 1924. Ground broken June 14, 1925. Corner stone laid November 15, 1925. Church dedicated October 10, 1926. Preston Bradley has been the Pastor from the beginning of the Church.

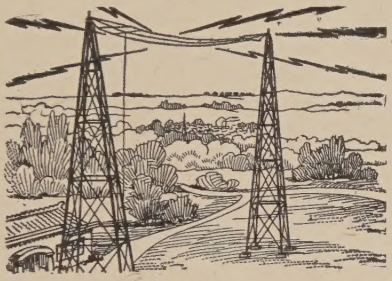
Declaration of Principles

"The purpose of the church is to deal in plain terms with the supreme things in human life as measured by the rational conclusions of science and history. It seeks to promote a conception of nature, history and the meaning of life in accordance with the facts of experience and with the progress of growing knowledge. It is essentially religious, not in the traditional but in the scientific and ethical sense of the word. It regards religion as spiritual energy directing itself toward the enrichment of the individual life and the perfection of the social order. This church assumes the right of every one to think his or her own thoughts, and expects the greatest progress to follow from entire intellectual liberty and perfect freedom of judgment. It welcomes to its membership all who wish to co-operate in making a world which shall be enlightened by knowledge, guided by reason and animated by good-will."

The Liberalist

PRESTON BRADLEY, Editor
GRACE THAYER BRADLEY, Associate Editor

Volume XXII **July, 1945** *Number 4*



Dr. Bradley's
Summer Radio Schedule

WJJD—Chicago, Illinois—Every Sunday—11:00 A.M. (Fifteen minute sermon)

WGN—Chicago, Illinois—Every Sunday—1:30 P.M. (Fifteen minute review of educational Books)

* * *

Church Office Open Every Weekday throughout the Summer—Longbeach 6878

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"STAYING YOUNG WHILE GROWING OLD"

SERMON BY DR. PRESTON BRADLEY

Pastor of the Peoples Church of Chicago
June 10, 1945

WE ARE constantly being told, and I think with complete justification, of the dangers of oversimplification, and yet knowing well what those dangers are, I am going to make a statement that I hope will not appear too simple and will not be oversimplification. But, as life goes along for me and we approach individually what will be the final answer to the great mystery beyond life, I am convinced that there are only two kinds of people, after all, in the world: the kind of person who does not believe in any theory of progress, the other who believes in progress. I think I could almost classify every individual in one of these two departments of attitudes and philosophies of life. If I were to name one thing which I think has been the dominating motif of the thirty-three years of my life as the pastor of this Church, I think it would be, more than any other characteristic which stands out in these years, my constant and continuous emphasis that *MAN CAN BE BETTER THAN HE IS, AND THAT THERE IS AT WORK IN THE UNIVERSE A PRINCIPLE, EVOLUTIONARY IN CHARACTER, BUT INEXORABLE IN OPERATION, TOWARD PROGRESS AND ADVANCEMENT.* If I did not accept that, I would have nothing to say, I should leave this Church once and for all and never enter it again. Through all these years, at the danger that inevitably arises from constant repetition, I have attempted in every sermon in this pulpit, in every lecture, or address, or broadcast I have made, to keep acute in the hearts and soul of people that there is a definite pro gression and constant development, an that if we will use our intellects, us our knowledge, increase our sensitive ness toward spiritual reality, that th inevitable result will be always an eternally *GOOD.*

That has been my theme in this par ticular. I have only had one sermon yet occasionally I would hear some body intimate to me as I heard a lad the other day at the Woman's Club where I spoke . . . I did not mean t be an eavesdropper, I am not an eaves dropper by temperament or dispos tion . . . I have never known anyon who was that did not, sooner or late hear something that made them un happy . . . people who are always try ing to hear what someone else is sayin frequently hear something that hurt I was not trying to hear this, but heard it and it did not hurt either, an it did not because I have built aroun my life a complete fortification agains permitting my inner consciousness c excellency and goodness and beauty t be disturbed or upset by ugliness, in feriority, or mediocrity. Nothing ca touch you except what you permit Nothing! That is one of the first prin ciples of building a basis of physica strength, of spiritual sanity, and c general well-being. Nothing can touc you, no one can hurt you, nothing ca destroy, except yourself. Every ind vidual is his own worst enemy. W can build a life fortified by the princ ple which I have tried to utilize an demonstrate again and again in m

life. . . . Well, I heard this woman say—and you thought I had forgotten all about her, but I hadn't. It is the way my mind works, I just get started on an idea and another one jumps up, and another one jumps up, and another one, and I have to get rid of them one by one, and then I have to get back to the original one that I started with.—This lady said, "Yes, I hear Doctor Bradley occasionally, he is rather stimulating, but when you have heard him once you have heard him always."

Well, I heard that and it did not hurt me at all, perhaps it is true, I rather think it is, but I don't apologize for having one theme, I don't apologize for having one sermon, it is in the background of everything I say and do, and without it I could not live. Why should one worry much about the danger of repetition of the dominating imperative of one's life? I don't. If we were to go to the coast of Brittany and open some old chest, weather beaten and worn, in some little cottage, and inside of it find and unfold and unroll a bit of canvas, and were to bring it out to the sun and find the artist's name obscured, so we could not make it out, yet if we knew "The Angelus" and "The Gleaners" we might say, "No one could have painted this but Millet, or a Corot. It has the motif of Millet." Suppose you went into the heart of England and in a thatched-roof cottage found another old chest and out of it you took a musty old fortfolio containing a paper crumbling with age in your hand and you read it, and there was the tragedy of the drama, the agony, the soul, the spirit the vitality of a Hamlet, or a Macbeth, or a King Lear, but you could not find the name of the writer, yet anyone who knows Shakespeare would have no difficulty at all in identifying it, and the whole world of drama would thrill to the discovery that we had found a new play by the Bard of Avon, because it had the Shapespeare motif.

I am not ashamed that every sermon I have tried to preach has had one motif; that against the background and the sounding board of my life has been this continuous reiteration that man has within him the power, when co-ordinated with the power of the Divine, to increase the physical well-being of his own living as an individual, until if he took advantage of his own potentiality and the divine creativeness behind that potentiality, he could live effectively and beautifully upon this earth for three hundred years! Man is dying too early. In a world like this, fifty, sixty, seventy, eighty years of life, occasionally ninety, rarely one hundred! If man would obey the well established, authenticated principles that are affirmed by biology, chemistry, eugenics, and by every other principle that makes for good living, together with keeping his mind in constant, constant assimilation with the Mind of the Eternal, all working together in one complete unity, man could live practically an unlimited period, for we have gone way beyond that phase of materialistic evolution which we got from the old materialists of the 18th and 19th centuries, and beyond the phase even of the ideals of Bergson in his great theory of the "elan vital!" Now we are beginning to discover a new universe of electronic energy, an indefinable something which is the energizing spirit in the cosmos which man has never used to his own well-being yet, but through which some inventive genius in the coming years will link up man and the indestructible forces of this cosmos, so that the individual who comes back to this world five hundred years from now will wonder and marvel at what we did with the available opportunities and how we failed to meet them. That's

why I have pounded this pulpit in behalf of progress. That is why I stand absolutely opposed to the now somewhat popular doctrine that is being emphasized so energetically in the field of religion, of men and women with no ability to rationalize or evidence intellectualization of the whole problem of life and the future, shouting from the housetops, "The world is coming to an end!" and they are appealing to the religious people looking for food, for strength and sustenance, "Get ready, for the end of the world is on its way, the world is coming to an end, it is going to smash up!"

My dear friends, I think that is an insult to the Creator! To possess what we possess today by way of potentiality, admitting that in the world of international relations the nations have put the profit motif supreme, nations and individuals as well, have created a great process of production based on man's capacity to produce for our comfort; admitting that the materialistic emphasis upon these physical limitations of international affairs brought us twice in one generation to a flood of blood and an avalanche of tears, admitting that we have not been able to utilize the potentiality which is existent in the human consciousness,—and we have not, just as we have not done it in our individual lives, and so we grow old at eighty, reach for a telephone at sixty, with arteries like pipestems, and die before the sentence leaves our lips! At an age when we violate every principle of good dietetics, when we crowd ourselves with such combinations that the chemical reactions send us to the operating table and the agony of suffering and pain, while the inevitable scourge of cancer is taking its increasing toll all over the world! Incurable? No! Preventable? Yes! And yet man does not learn. As an individual he permits the dominating motifs of his own physical satisfactions to give him physical contentment and all the time the forces of Nature are calling out, "Stay young!" and we needlessly grow old.

When I think of the fact that we have gone beyond the "elan vital" of Bergson, and we are in that great phase of recreative evolution, and now we are beginning to see that there is some sort of mysticism, indefinable, we cannot put our finger on it, in the ability of the very infinitesimal life cell in these bodies of ours to recreate itself! Particularly is this true of the vital organs, and most of all the heart, for the heart has the mystical quality of recreating itself. Is there a scientist or a physician in the congregation this morning who would deny that?

What is the first thing you do when someone comes to you and you discover a cardiac condition? You say to them, "Rest on your back, don't move, while the heart recreates itself." It has the capacity to become young, there is that strange pathological principle in the world of the physical, and there is a direct analogy to it in the world of the spiritual. What a pity it is, what a sheer pity, that man goes on his way stumbling out of one war into another, stumbling out of one failure into another! What a pity that we go on our way, generation after generation, violating, violating, violating everywhere nations and men, and then we will have a few moments in which we stand at the mountain peak and we look beyond the valley and we see Peace, Beauty and Contentment, and the first thing we do we lack the ability of cooperation and we find ourselves penalized by materialism, and back we are in blood and tears! What a pity that man does not get a glimpse of his own greatness and his own possibilities!

My friends, I have been able to do what I have been able to do during

these thirty-three years, working as no man works in this congregation, that, I would state positively, standing beside the sick and the dead and dying every day of my life, listening to a multiplicity of stories of heartache and tears, seeing, as I see during these years, the wrecks that need not have been wrecks at all, and right through all and in the midst of it seeing my nation. . . . Doctor Barker (addressing him in the audience), when I preached my first sermon, your friend was President of the United States, William Howard Taft, when I preached my first sermon, and that man saw him every day, he was in the White House. A young man was an obscure assemblyman in the Assembly of New York State. No one had hardly heard of him outside Duchess County,—Franklin Roosevelt. And then I have seen those years come, 1912, practically the only two years of peace we have ever had since we have been together, 1912 to 1914, and then that flash of lightning dropped out of the sky and set afire every powder magazine in the world, and an inconsequential archduke was murdered in Sarajevo, in Bosnia, and all hell broke loose in the world! While the summer before one of the great preachers of this country was going up and down the land on the Chautauqua in July, 1914, saying and declaring that we would never have another war, that we were all safe now, everything was peaceful. And what happened? 1914 to 1945, never one solitary normal year; not one normal year has the world known since 1914, it has been abnormal from start to finish! Abnormal in its discussions of political and governmental administration, abnormal, a broken, twisted, chaotic world! Man wants peace and now knows how to get it, but does not want it bad enough to do the only things that will get peace. Yet do we despair? No! My face is not turned toward these past years. What I see is the problem of humanity. I look toward tomorrow. I want thirty-three years more! I want fifty years more! The world is not coming to an end! God cannot be defeated by the devil! Evil, evil men, evil institutions are not stronger than good men and good institutions! *YOU ARE IN A UNIVERSE WHERE, IF YOU WILL PUT YOURSELF IN HARMONY WITH THE PHYSICAL LAWS OF THE UNIVERSE AND THE SPIRITUAL TRUTHS OF THE ETERNAL, ALL OF WHICH CAN BE DEMONSTRATED—IF YOU WILL PUT YOUR BODY, SOUL AND MIND IN HARMONY WITH THE ETERNAL GOD, WHO IS HARMONY, ALL WILL BE WELL!* I, with the poet Browning, "greet the unseen with a cheer."

INDEPENDENCE DAY

By DR. PRESTON BRADLEY

ON THE fourth of this month we celebrate again our Independence Day. Our blessings here in America are so great that unless those who are the recipients of them are willing to assume a self-imposed disciplining, we are apt to grow calloused, and then the first thing we know, our rights are imperilled and an effort is made to destroy them. I think it is this thought which motivated the classic utterance, "Eternal vigilance is the price of liberty."

The enjoyment of the benefits of

democracy is so great that the tendency often is to think only of our rights. We sometimes become demanding and assertive about them. That we have certain rights is a well established fact, but it isn't enough to enjoy them complacently. We have also a sense of obligation to the community and to the nation—an obligation that requires us sometimes at our inconvenience and discomfort to espouse causes and to raise our voices in behalf of some efforts and against others which if they prevailed would destroy the very rights which we enjoy. This has ever been the difficulty in a democratic society. If we are not continuously on the alert for those influences and activities which have as their ambition the destruction of freedom and liberty for people, we will find soon our liberty gone.

Democracy does not fail. In fact, there has never been a failure of democracy yet, any more than there has of religion. These great fundamental truths never fail. It is *we* who fail them. We fail democracy and we fail religion. This means that each of us, of whatever creed, or faith, or race must be constantly on guard lest special interests and particular groups attempt to create hatred and discord, and undermine the very freedom which we all enjoy.

Democracy implies sacrifice as well as enjoyment. Ever since the wise and good men scattered along our eastern seaboard felt the necessity of incorporating a statement of rights into the Constitution itself, they have stood as the fundamental law of our land, the hope of all mankind. They were never more significant than in this hour. It is to be regretted that these fundamental rights, which have always been a part of our government, should be taken for granted until some great emergency arises.

It is only a century and a half ago when these Amendments to our Constitution were finally adopted, and the action of the State of Virginia made these first ten amendments a part of the fundamental law of our nation. Every school child knows the contribution of Washington, and they also know that Robert Morris is largely responsible for financing the American Revolution. With our government utilizing every opportunity in an appeal to those who share the benefits of the government to help the nation financially, public recognition should be given to men who in a similar emergency knew exactly what to do, and had the courage and patriotism to do it. They stand out with increasing lustre as examples for us today. They staked their all upon the altar of their nation. Washington had very little to gain, and everything to lose; had the colonists been defeated he probably would have died a prisoner in the Tower of London; but lands and wealth and money they knew had only meaning when with them existed side by side freedom and liberty. That is the issue today; wealth and position have no meaning for us unless we remain free people. It was precisely this attitude that made it possible for all Americans to rally to the principle of the rights of man in this hour, and in every other, in which liberty has been assaulted and freedom assailed.

There are no rights without a corresponding duty and responsibility. The Bill of Rights does not imply, and I believe it was never meant to imply, that we are to enjoy them, demand them, possess them, without our doing something and being something to entitle us to their benefits. There have always been those who want freedom and independence and yet who never assume any obligation. We can have no liberty until we are ready to assume

the responsibility of liberty. In a very true sense, there isn't any such thing as "personal independence." You may be prosperous, you may be successful, but if you are, it is only in proportion as others have helped to create your position. There is no such thing as living life victoriously alone; there is no such thing as failing alone. No one institution can fail without in turn influencing every other institution of similar character. No one can succeed in any of the professions or activities of life without directly, or indirectly, influencing every other person of similar activity. There are many people in this world who want to be free but who refuse to pay the price of freedom.

Freedom was never more costly than it is today, and it was never worth more. When you analyze the real problem of democracy down to its finality, it can be stated simply, concisely and in terms which a child can understand, for the one problem of free government is to maintain economic and industrial opportunity for all, while freedom and liberty are preserved at the same time. That is what the Bill of Rights has been doing, and that is what it will do. No man can do what he likes. Doing what we like to do is not freedom; the free man is the man who obeys the law and conforms to the principles of liberty; and in 1941 the Supreme Court of this land acted upon two different occasions in upholding the Bill of Rights, when they declared the "Okie" laws of California and 27 other states, as being wholly out of step with the Bill of Rights. These laws sought to prevent from entering the various states nonresidents who were poor and penniless, and the Supreme Court of this nation held that the poorest citizens of this nation had a right to go where they pleased as long as there was no violation of society's laws. And as late as the very moment when the international gangsters of Japan, acting under the command of the super-bandit of human history, were attacking our nation, the Supreme Court held under the Bill of Rights for the freedom of the press, and of speech, and that the Los Angeles Times had a right to make critical remarks on Court decisions. Where, in all the annals of dictator-controlled nations would you find the highest tribunal, in the face of an outraged public opinion, holding definitely and decisively a Bill of Rights? Nowhere, except in those nations and among those people who are grounded in the spirit of freedom. That is America's answer and that is America's hope, and that is America's way, and it is for this very thing that Americans are willing to die.

We are all weavers on the loom of the years, and the pattern before us, established by wise men and devoted men, to the ideal of freedom, is still on our loom. We shall weave that pattern, each one of us, carefully, nobly and heroically. For this purpose did America come into existence; for this purpose do we live. It is more valuable to us than any other thing, and any man or any nation which believes that any nation can destroy us, need only to wait for America's answer. Let us never forget this on Independence Day, which the nation observes this year with a deeper affirmation of our freedom than ever before, and gratitude to the thousands of our boys who have fought and still are fighting in the outposts of the world.

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FREEDOM—FELLOWSHIP—CHARACTER

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EDITORIAL

ON A recent Sunday evening, after my return home from a very hard day, which had included a one and a half hour service in the morning, an address in the afternoon, at Forest Home Cemetery at the Columbia Post monument of the Grand Army of the Republic, and later an address for the "Save the Children, Inc.," under the auspices of the Chicago Svithiod Club of Chicago, I tuned in my little radio on my bedside stand to listen to the late Sunday evening broadcasts. Many of them I found very helpful and inspiring, but I heard a broadcast on that Sunday evening that affected me so adversely and aroused within me such definite reactions of disapproval and disagreement that I cannot refrain from telling you about it in these pages.

I have tried all of my life to recognize the right of other people to their opinions and to their points of view. I have tried always to avoid being dogmatic and intolerant, but when I heard a broadcaster on this occasion interpret the relationship between God and this war, I actually shuddered and he gave me some sleepless hours. I listened in complete amazement and alarm. I have tried to fathom what he really meant and whether he really meant what he said. The gist of it was this: After stating that he had received letters in which people had asked him why God did this or that, and why God permitted war, and the usual run of questions of that character, he told a story of an American soldier who, in landing on one of the Pacific Islands, had made contact with the natives. The American soldier was not a dogmatic Christian; and the natives brought to the soldiers copies of St. John's gospel of the Bible and presented them to the American soldiers, and it was the means of converting these American soldiers to Christianity. This much of it I can understand and appreciate, for many fine, noble missionaries went out to the islands of the seas, and have brought to many broken minds and agonized souls the inevitable peace which comes with one's adjustment with God. But then the broadcaster went on and said: "God is using this war that American boys who were not brought up in Christian homes and who have not gone to Sunday school and have not had the advantage of the church, may be brought

to the folds of Christianity."

Every atom of my being revolts against such an interpretation, and against identifying God with the agony and horror and tragedy of war. When I think of the millions of innocent people who have suffered and of the millions who have died in war, and then for anyone to say that God is using that in order to make Christians out of a few American soldiers, I think, and I have no hesitancy in saying so, that it is a direct insult to the American soldier, a complete libel on the character of God, and one of the most dangerous and tragic things I have ever heard said by anyone on the air or anywhere else. What a pity that one can become so possessed of their own theories that they use God to substantiate their own dogmas and their own ideas, no matter how unintelligent and unethical the ideas are. If I believed for one moment that God had to make war, with all that this global war has meant to this earth, in order to convert a few soldiers, I know what my attitude toward such a God would be. If he were not intelligent enough to find a way by which American soldiers could become converts to Christianity without using war as the instrument, then the religion to which they might be converted would not be worth any man's loyalty. I would rather trust the brave Protestant, Catholic and Jewish chaplains, who are living with these men, and who go out with them and who share their dangers, and who have died with them, for their opinions of these men than I would the sheltered, secluded person who has never left the country and has never known one moment of danger and never seen one hour of war.

These days there are a lot of men talking about religion and getting American soldiers "saved," who have never been exposed themselves to one hour of the danger these men have faced. They have stayed at home safe and sound and some of them are of the age group of our fighting men. For anyone to say that God uses war and the experiences that our men go through in order to bring them to a realization of their need of salvation is a dark reflection upon our men and the homes from which they come. To associate God and war in this kind of relationship is just about as unchristian an attitude and as far removed from any intelligent conception of the character of God as it would be possible to imagine. It is about time someone spoke up against this prevalent attitude among a great many in religion who quote isolated texts from the ancient scriptures, build up their own theories of God and salvation and then announce them with a degree of finality and authority as though they were speaking under some divine mandate and knew fully and wholly the mind and character of God. I would rather take my chances with some brave American boy who may never have shouted from the housetops about what he believed, who may never have fitted in to some theory or scheme or plan of salvation, but who gave his life for his nation and for the principles of freedom and liberty, than I would with some of the exponents of the religious dribble that one hears so much of these days. That boy and his God understand each other, and to generate fear and add anguish and heartache to the hearts of fathers and mothers is just about as far removed from the spirit of the gentle Nazarene as anything I know. If there is a father and mother reading these lines, who has lost a son in this war, don't let these people disturb you. Don't let them frighten you. Don't let them add to your great heartache and your deep sorrow. They don't know what they are talking about. I

respect every man's religion, every man's theory, every man's church. I would do nothing to prevent any man's saying what he chooses to say, but I have the right, too, and so do you, to disagree when the dictates of our reason and conscience speak out. To accuse God of using war to advance his own personal ends is an unfair, unjust, untruthful and unscrupulous accusation. God hates war as much as you do, and God is not in the business of using evil for good ends. If he were, he just couldn't be God. It is not God who makes war. It is man. Man's selfishness, man's greed, man's avarice, man's pride. Sin makes war and sin uses war, and God doesn't have to wait until an American soldier goes to a Pacific Island to find a converted native to bring God to an American soldier. You don't need to worry about the American soldier. He will come out all right! One of the finest passages in Holy Writ says "God is Love"—and love will find a way. P.B.

A Prayer

(Taken from Flag Day Address, June 13th, 1942, by Franklin D. Roosevelt.)

"I am going to close by reading you a prayer that has been written for the United Nations Day:

"God of the free, we pledge our hearts and lives today to the cause of all free mankind.

"Grant us victory over the tyrants who would enslave all free men and nations. Grant us faith and understanding to cherish all those who fight for freedom as if they were our brothers. Grant us brotherhood in hope and union, not only for the space of this bitter war but for the days to come which shall and must unite all the children of earth.

"Our earth is but a small star in the great universe, yet of it we can make, if we choose, a planet unvexed by war, untroubled by hunger or fear, undivided by senseless distinction of race, color or theory. Grant us that courage and foreseeing to begin this task today, that our children and our children's children may be proud of the name of man.

"The spirit of man has awakened and the soul of man has gone forth. Grant us the wisdom and the vision to comprehend the greatness of man's spirit, that suffers and endures so hugely for a goal beyond his own brief span. Grant us honor for our dead who died in the faith, honor for our living who work and strive for the faith, redemption and security for all captive lands and peoples. Grant us patience with the deluded and pity for the betrayed. And grant us the skill and the valor that shall cleanse the world of oppression and the old base doctrine that the strong must destroy the weak because they are strong.

"Yet most of all grant us brotherhood, not only for this day but for all our years—a brotherhood not of words but of acts and deeds. We are all of us children of earth. Grant us that simple knowledge. If our brothers are oppressed, then we are oppressed. If they hunger, we hunger. If their freedom is taken away, our freedom is not secure. Grant us a common faith that man shall know bread and peace—that he shall know justice and righteousness, freedom and security, an equal opportunity and an equal chance to do his best, not only in our own lands, but throughout the world. And in that faith let us march toward the clear world our hands can make. Amen."

BOOK CHATS

THE book I am going to first bring to your attention is a very small book—only 84 pages—but it is one of the best little books I have ever seen and about a very important matter. The book is entitled "Tell the People," and while it was written by Pearl S. Buck, known to us all, it is principally the words of one of the most interesting of all the Chinese people.

Mr. James Yen and his mass-education movement are rapidly becoming famous throughout the world. He was in Chicago not so long ago, outlining his plan and telling of its accomplishments. I know of nothing quite like it anywhere in the world, and, for that matter, in history. James Yen has a plan, and it is really more than a plan, for it is already working toward changing millions of people in a single generation. In this moment in which we now live, as he says, "there is no time for small or local things. All that is thought, all that is done, must be weighed for its value to the world. War has brought the nations, even the allied nations, no closer, and division is everywhere among the governments. But a single great need makes the world a whole—the need for peace. Everywhere the peoples long for peace, that they may live. Yet how can there be peace? Peace comes only as the result of other accomplishments. There will be peace in the world only when there is equality and security everywhere for all human beings. We must first think and plan how to remove oppression and hunger and ignorance. When people are oppressed by bad governments and by ignorance and by hunger, there can be no content and therefore no peace. To work for peace as though it were a thing in itself, with no relation to causes, is the crowning folly of our foolish age. Three-fourths of the people of the world today are oppressed by bad government, are ignorant, are ill-fed and at the mercy of disease. Therefore the first plans ought to be made for them. How can they be taught, how made healthy, well-fed, informed and self-governing? Until some plan for this is carried out our talk of peace is senseless. Is there a plan for changing millions of people in a single generation? There is no time to wait for the long processes of education as we know it. Education must proceed through reconstruction. The people must learn while they do. While they go to school they must rebuild."

Now in this book, "Tell the People," there is a record of a plan already at work for twenty-five years, already consciously tested for just such a problem as the world faces today. The plan was made by a Chinese and put to work for China. Twenty-five years ago James Yen and his friends saw the problem of their own country, a country where three-fourths of the people were illiterate, at the mercy of disease, and badly governed. They asked themselves how, in a generation, this could be changed. They set themselves to answering their own questions. War struck before the work was completed, but the tests had been made, and the plan is ready to put into action not only all over China, but everywhere. It could be of great value in parts of the United States, in parts of South America, in Cuba and Puerto Rico—

above all perhaps in India and Africa and the countries of southeastern Asia, and anywhere where there are people who are hungry and illiterate and badly governed.

James Yen issues a caution here, when he says no one can carry out this plan, whether as a private individual, or through government, who does not have first in his heart, the belief which these young Chinese had; the belief that the plain peoples are worthy of health and livelihood and good government. Respect for the human being is the first requirement of any program for peace. There is grave danger that this requirement is forgotten in much of the thinking that is being done today, notably in the western countries. This little book contains the story of how a small group of Chinese intellectuals, moved first by admiration for the quality of their own common people, went to live with those people, learned what they wanted as well as what they needed, and how a plan was made and perfected and put into action. Today the whole world needs just such a plan, and this little book outlines it clearly, plainly, intelligently and comprehensively.

James Yen was born in China 47 years ago, the son of an old scholar family which, like all old scholar families in China, had always lived its own cultivated life. In the first World War, since he spoke good English, he went to France to help in the welfare work for a great number of Chinese laborers who were there. He began to teach them, found them intelligent, eager, but illiterate. The Chinese written language is complex and difficult, having five thousand separate characters, so in France he worked out a simplification of the language, so that illiterates can be taught to read and write in the basic Chinese in 96 hours. The next step was improved farming, public health work, civic pride, finally better local government. The plan is already being tried in an experimental area in Cuba. Nowhere in history has such an adult mass-education movement existed. It is long since past the experimental stage. In China, the experimental county Tinghsien is now partly occupied by the Japanese, but as Dr. Yen says, the resistance there has been more fierce than anywhere else in China, and after the war began, the Tinghsien staff of the mass-education movement was transferred to Hunan province by request of the governor, to build up the spirit of resistance among the people, and is given credit by army officers for much of the success of the three campaigns in which the invaders were driven back. The application of the Tinghsien public health system throughout Szechwan province, and the adoption of some of the county government reforms throughout most of Free China, are also credited to the Mass Education movement.

The principle is sound, it is working; for we all know that illiteracy, poverty, disease and mis-government are the true enemies of all mankind. Overthrow them and we have created an environment for that which we all in our hearts want most of all—peace! And because these problems are not peculiar to the people of China alone, but are common to three-fourths of the peoples of the world, Dr. Yen claims that a big job should be done in a big way, and he asks the question: "Why shouldn't we in every country who believe in these things, band together as allies and fight against our common foes? Illiteracy, poverty, disease and mis-government are the common enemies. If everywhere at the same time we worked together against them, cooperatively and simultaneously, we could pool all our resources, we would encourage one another as we worked, we

could work better, and we would the sooner reach our common goal." So I recommend "Tell the People," Talks with James Yen about the Mass Education Movement, by Pearl Buck.

* * *

And now instead of bringing to your attention a single book, I am going to talk to you about many books, and if you find yourself interested in them and will drop a card to the church office, 941 Lawrence Avenue, I will be very happy to see that a list of the books which I am going to mention is mailed to you that you may have the complete list conveniently at hand. These books will all deal with some aspect of the present world problems and world situations. As military victory drew nearer, both in the European and Pacific theatres of the war, it was inevitable that the differences between all nations concerned would become more intensified and acute. There is nothing unusual or startling about this. It has always been so and instead of thinking of it as a dangerous sign, we ought to think of it as bringing questions to a head. It constitutes the basis for better understanding. When all the energies and resources of the allied nations were being utilized for the necessities of successful war procedure, many of these differences were given little or no emphasis. Now we have reached the time when the problems between nations and the difficulties in the way of creating some sort of world order must all be brought out into the open, freely and frankly discussed and properly appraised.

I think I can make two statements which would meet with universal acceptance. No matter what your own political philosophy or political loyalty might be, or your own particular race, color or creed, there are two things upon which I think we are all agreed. The first is that we want the war over the first possible moment commensurate with the realization of the purposes for which it was fought; and second, we don't want another one if there is any possible way in which it can be avoided.

To say that we can build a world institution in which war will no longer be a possibility is one extreme point of view; and it is likewise as absurd to say that because we cannot build a permanent peace we should make no effort to build any kind of a peace, even a peace that would last 50 or 100 years. If we cannot build forever, perhaps we can build for a century, but at any rate, it seems incredible for me to think that there is anyone who would oppose an effort to build for just as long a period as the imperfection of human planning can achieve. Perhaps Benjamin Franklin's classic remark that a "bad peace is better than a good war" might be resurrected in this hour, and given some consideration by us all. The best we can do is for us to make an honest effort. For anyone to oppose that effort is unbelievable. With San Francisco still on our minds each of us should be as adequately and comprehensively informed as it is possible. If the American people remain ignorant of the issues and because of that ignorance the whole effort collapses like a house of cards, the fault will be upon each of us and upon no one else. It is simply up to each one of us to study and study hard all these questions so that we will not be misled by sincere enthusiasts, by superficial thinkers, or by those who have selfish and private motives for their positions. Peace will not come automatically to the world. Human nature is not constituted that way. Undeniably there must be a will for peace, but that will must be fortified by intelligent understanding of the prob-

lems of peace, and how to build for peace. That is the reason for the national effort of the "Build for Peace!" movement.

In spite of the presentation of the problems by the radio almost every hour, by the daily press in every issue, I often wonder how many of us have ever really studied the Dumbarton Oaks proposals or the Bretton Woods plan. What do we really know about them? Is our information based on a headline, a cartoon, a rumor, or a suspicion, or is it based on fact and knowledge? Are we reacting emotionally toward the effort, or intelligently? Coming back recently from the University of Iowa, at Iowa City, where I had lectured, I sat in the "Rocket" and was a silent listener to a conversation which I could not avoid hearing, between three prosperous looking gentlemen, one of whom wore the uniform of a Captain in the United States Army. Rarely have I heard two civilians evidence such a pausity of real understanding about Dumbarton Oaks and Bretton Woods as these two gentlemen expressed. I thought how much of that same attitude is prevalent throughout the nation.

Now, the American Library Association published in the Book List on the 15th of March, a list of books and documents which space prevents my listing in its entirety, which contains a book giving the pros and cons of this whole problem, by Arthur C. Millspaugh, and published by the Brookings Institute. All of the types of organization which have been proposed have been brought forward, with arguments both for and against them, and no one of them is advocated and proposed. It is such a book as this that ought to be in the hands of all of us right now, together with a book entitled "Prefaces to Peace," published by Simon and Schuster, which presents a symposium of five eminent Americans on the subject of tomorrow's world. These Americans, Mr. Wendell Willkie, Mr. Herbert Hoover, Mr. Hugh Gibson, Mr. Henry Wallace, Mr. Sumner Welles, in this symposium present the for and against viewpoints on the problems of creating peace.

The perpetuity of democracy depends upon an educated citizenry. An informed people is the bulwark of freedom. No peace structure is likely to spring fullblown from hopes and good intentions. It must be built creatively, constructively and honestly upon a foundation of understanding and unity. In response to the consequent growing demand by American citizens, a study and education program was initiated, to be promoted during the next few months, but with special emphasis made in the month of May, and the American Library Association is attempting to be of service in preparing libraries with lists of suggested reading and film material as well; and as I said earlier in this article, if you would like this program and this list and will write me, I will see that it is placed in your hands. It may be that rapidly and with greater velocity than any of us realize the world is shaping up to an opportunity unprecedented in all history. What we do with that opportunity may influence all subsequent history for a thousand years. To be wrong either as individuals or a nation in a climactic moment like this is unutterable tragedy. To be uninformed at a time when complete information is available is to be unworthy of the indescribable sacrifices which have been made by our youth in the agony and horror of war. If their suffering and dying means nothing to us or the world except continuing the old war-creating policies of the past, then I shudder at the accountability which will be placed against us and all

who fail this time. We would receive the just condemnation of those who are yet unborn, but who would be called upon to pass through another and a much worse war. That condemnation, as they look back upon us, would be worse than a thousand hells.

P.B.

The *RADIO* MAIL BAG

By GRACE THAYER BRADLEY

(This is the Mail Bag which did not get out of the North Woods in time to make the June issue for which it was intended: hence it refers to the first Sunday after Dr. Bradley's return from the San Francisco Conference.)

AFTER exceedingly bad weather ever since Easter, it was a delight to see bright sunshine, heaven's blue overhead, and to feel the soft, warm air that greeted us on Sunday morning, May the sixth! In the afternoon the park was full of people strolling or sitting on the grass, while children played around. The young green of the trees was fresh and beautiful—it was like a day in June. But it was May 6th—the Sunday Dr. Bradley was to return to his pulpit, after his trip to San Francisco, and attendance at the United Nations' Conference. People began coming early to The Peoples Church on this Sunday morning, to insure getting a seat, and by eleven o'clock the auditorium was filled. Two bouquets of red roses and one of lilies graced the platform. A handsome sterling silver vase, holding a dozen or more red roses stood on the piano and was presented at this service to the church by relatives of Mrs. C. K. Anderson, in loving memory. What a very lovely thing this was for people to think of doing. It will always in a way represent this fine, gracious woman who loved flowers and was a loyal friend and member of the Church. The gift will be enjoyed and appreciated by everyone in the Church.

All eyes turned toward the vestry door as the moment drew near for Dr. Bradley to enter the platform—there was a hush of tense interest in the atmosphere over that great audience. Would he be there?—or would he not? —Had he surely come back?—there had been varied reports. The Introit was sung by the choir and then, at the first note of the Song of Salutation, the door opened and Dr. Bradley stepped out, smiling broadly as he glanced at the congregation. He was visibly glad to be home again in his pulpit!

The address was given in a spirit of informality, convincingly hopeful and informative, every word fraught with such interest no one moved his head, and a pin dropped would have been heard. In closing, Doctor said there was too much to tell in the space of one address—and that he would continue in the evening.

People began coming at five o'clock, and at 7:30, Dr. and Mrs. Bradley had difficulty pushing through the crowd on the sidewalk before they could enter the Church. At every entrance ushers were stationed, regretfully telling the crowd there was no more room inside! Every seat was taken, people were

standing in corners and sitting on radiators and the unoccupied seats in the choir were filled. A loudspeaker carried the service and address to those crowding Anderson Hall and every available space downstairs. Over two thousand could not get in at all. A truly great and memorable day in The Peoples Church—ending as it began—on a high note of inestimable interest—confidence, enlightenment and hope.

Aside from all this, Dr. Bradley had spoken at the Anniversary Dinner of the Granville Methodist Church at the Edgewater Beach Hotel at 1:30, and then at 3:30, before over seven hundred people at the "Town Club Forum" at the Continental Hotel. Dr. Bradley's descriptions, explanations and interpretation of his impressions of the United Nations' Conference help to clarify the befuddled ideas people seem to have. Newspapers and radios being their only means of information, obviously it depends largely upon what papers they read, what ideas they obtain! The best way, it seems to me, is to read several, and then not trust the opinions too seriously, and wait awhile for developments before forming your own too definitely.

People must overcome their prejudices, get on top of their criticisms, and try with all their might to understand peoples and conditions—and not expect other nations to have our viewpoint or adopt our mode of living. We must get the broader, longer view, if we are to have Peace in this world. Do you truly want Peace? Then watch your thinking—and what is more, *think* before expressing your opinion. Be a disciple of Peace; remember the millions of the world are made up of individuals.

* * *

The foregoing was written for "The Dial," the Church Newspaper, as it was about to go to press at that time. It occurs to us that many readers and subscribers to The Liberalist do not take The Dial and that they would be interested and anxious to hear something of Dr. Bradley's homecoming Sunday after his trip to San Francisco; so we are repeating it for The Liberalist readers.

If I do not open the Mail Bag I will have used up our allotted space before you get any letters—so let us be about it!

* * *

On a Sunday morning, April 29th, "Somewhere in Germany," one of our boys wrote this fine letter. We appreciate it so much and think you will too:

"My dear Dr. Bradley: Enclosed please find my personal check as a donation towards your splendid work being carried out through your fine leadership. I want to take this means and instant to thank you and tell you how much I appreciate and enjoy reading The Liberalist you have been sending me. It is very inspiring and helpful reading through these very trying times. After I read it from cover to cover, I pass it along to other Buddies who also look forward to receiving it. It sure brings me close to home and the Peoples Church of Chicago and this world is not so big after all.

"I want you to know that all through France, Belgium, Holland and of course, lately, well into Germany, our Army Chaplains are doing a marvelous job under uncomfortable conditions. I attend whenever I can and daresay my burdens seem much lighter thereafter. Our services are sometimes held on an open field, in a barn, or some remaining room of a bombed out building or basement thereof, but wherever it is it is the House of God. This morning we had services in the hayloft of a large barn on this farm. I will enclose a program of same.

"Thanking you again for your inspiring work, and trust and hope I can join you in person yet this year, I remain, Sincerely yours, Pfc. L. H. Klingler."

* * *

From the Presbyterian Home in Evanston this kind, friendly letter has come to Dr. Bradley. It is a pleasure to hear from people who, though lonely and with cause to be low-spirited still are cheery and find joy and inspiration in birds and trees and the beauty of spring green, appreciating fine pictures and treasuring a few pieces of handsome furniture, she has the good taste to grace her room with. My dear friend, you say you are "alone"—all your loved ones are gone—but may I say, you have so much in yourself—eyes to see, ears to hear, deep appreciation of the beautiful in your heart—you are not really alone! I give you Mrs. Thurston's letter:—"Dear Dr. Bradley:—I listen to your broadcasts most every evening and enjoy them so much. I live in the Presbyterian Home and it is so grand and beautiful. As I look out of my window at this time, 6:20 p.m., the grass, the hedge and the trees in their spring dress are marvelous. I can look clear over to Simpson Road. Then my window faces the east wing and how I love to watch the birds on the pinnacle of that wing at sundown. There are some feathery evergreens in front of my window. In the morning the small birds flutter in and out of the branches and the song of the robins and other birds thrill my heart.

"I am in my 68th year and entirely alone in this world. All of my loved ones are in the church triumphant. I have the walls covered with beautiful pictures that hung in our home, and three lovely pieces of furniture — a beautiful mahogany lowboy and two mahogany bedroom chairs that belonged to my sister, and many other lovely things. I am happy and contented but the heart is ever lonely for my dear ones.

"Dr. Bradley, I would like your inspiring talk tonight. A woman who sits at my table is such a hater of the Jews and Catholics. Several days ago at breakfast she was expressing her views on the persecution of the Jews. It made my blood boil and I have not spoken to her since. I want her to read this fine talk of yours, if I can get a copy. Thanking you, I am sincerely, Mrs. Edith Thurston."

* * *

This little prayer poem has come from another source, but so closely carries a like thought that I will close with it. It was sent by Mrs. Dorothy C. Litt, of Chicago:

"I say a prayer each night and day,
That God shall enter in my mind
To guide my thoughts the better way
And leave all bitter thoughts behind.

* * *

I say a prayer each night and day
That God shall enter in my eyes
That I may *see* life the *right* way
And know that beauty never dies.

* * *

I say a prayer each night and day
That God shall enter in my heart;
Then love shall always lead the way
And God and I shall never part."

* * *

It does not seem possible after all these anxious years, — Victory over Germany has come!—And now our hopes and prayers are concentrated on Victory over Japan — "W-Day" Dr. Bradley calls it—"World Peace!" God grant it come soon! Be sure to write—AND—KEEP—ON—THE—BEAM!

DR. BRADLEY'S ENGAGEMENTS

May 15th to June 15th

MAY

15—Radio Address. WGN.
Address. Danville Executives Club, Danville, Ill.
Cutting records. WGN.

16—Radio Address. WGN.
Address. 1st Congr. Church, Battle Creek, Michigan.

17—Radio Address. WGN.
Radio Address. WGNB (Transc.)
Address. N. Judson High School, No. Judson, Ind.

18—Radio Address. WGN.

20—Morning Service. Peoples Church.
Address. Forest Home Cemetery, Columbia Post, G.A.R.
Address. Chicago Svithiod Club.

21—Radio Address. WGN. (Transc.)
Address. 100th Anniv. Masonry, Palmyra, Wis.
Cut record. WGN.

22—Radio Address. WGN.
Cut records for Summer Sermons. WJJD.
Address. Men's Club, Sycamore, Illinois.

23—Radio Address. WGN.
Address. Symposium, E. Chicago, Ind.

24—Radio Address. WGN.
Address. Chicago Council Against Racial Discrimination
Cut record. WGN.
Radio Address. WGNB.

25—Radio Address. WGN. (Transc.)
Address. High School, Hartford City, Ind.

26—Address. Printing House Craftsmen, Merchandise Mart.

27—Morning service. Peoples Church.
Sermon. (Baccalaureate) Galesburg High School, Galesburg, Ill.

28—Radio Address. WGN.
Cut records. WGN and WGNB.
Board Meeting, Chi. Public Library.
Address. Men's Club, People's Church.

29—Radio Address. WGN.
Cut records. Summer sermons WJJD.
Address. High School, Lake Geneva, Wis.

30—Radio Address. WGN (Transc.)

31—Radio Address. WGN (Transc.)
Radio Address. WGNB (Transc.)
Address. Kiwanis Club, Flint Mich.
Commencement Address. Linden High School, Linden, Mich.

JUNE

1—Cutting records United Broadcasting Company.
Cutting records. WGNB (FM)
Radio Address. WGN.

3—Sunday morning service. People Church.
Memorial Address. Sheridan Ro and Lawrence Memorial.
Address. Dedication of Chape 2841 W. Washington Blvd.
Address. Unitarian Council Ma Meeting. Peoples Church.

5—Cutting records. WGNB (FM)
Address. Evanston North Sho R. E. Board, Michigan Sho Club, Wilmette.

6—Address. High School Commenc ment, Neenah, Wisconsin.

7—Cutting records—Wilcox & Fo lett Publishing Co. WGN.

Attendance at Board Meeting, Peoples Church.

8—Address. Indiana State Teachers' College. Terre Haute, Ind.

10—Address. Church School, Ueoples Church.

Sunday morning Anniversary Service. Peoples Church.

WEDDINGS

JUNE

2—Roy Tice and Julia O'Polka.
Fred Hoelck and Emma Schranz.
Sherwood Chollar and Margaret Cronin.

5—Victor J. Hart and Mrs. Margaret Boyer.

5—Mathias Xaverius and Janette Hassler.

9—Jack Morley and Minnie Schenke.

10—Robert Johnson and Miss V. Schove.

FUNERALS

MAY

18—Sebastian Solares.
H. Lynn Benson.
Mrs. W. L. Bodine.

19—Harriet D. Bisbee.

24—Albert Weeber.

JUNE

6—Adolph Nielsen.

9—Willis Kingston.

CHRISTENINGS

MAY

20—Karen Joyce Rau, daughter of Mr. and Mrs. George Rau.

27—Luanne Patricia Ball, daughter of Mr. and Mrs. Elmer Ball.

9—David Dale Lurie, son of Mr. and Mrs. Edward Lurie.

JUNE

10—Harold H. Haris, adult.
Marietta Shirley Kluge, daughter of Mr. and Mrs. Shirley Kluge.
Nancy Ann Stark and Charles Randolph Stark, children of Mr. and Mrs. Alfred Stark.

The Following New Members Were Publicly Welcomed Into the Peoples Church, Sunday, June 10, 1945

Mr. and Mrs. Hugo F. Arnold
Miss Mary M. Bailey
Mrs. E. W. Bailey
Miss Virginia Bott
Mrs. Robert Bunn
Miss Nann Carvey, Macy, Indiana.
Mr. Emil Intrater
Mrs. Evangeline Jones
Mr. Lincoln H. Jones
Mrs. Ethel Kann, from Court Street Methodist Church, Rockford, Illinois
Mr. and Mrs. Carl L. Kaufman
Mr. and Mrs. Lambert H. Klingler
Mrs. Nellie Maynard
Mr. and Mrs. William Moeller, Milwaukee, Wisconsin
Mr. and Mrs. Charles Tabor Randall
Mrs. Lottie Reetz
Miss Ida Reetz
Mr. and Mrs. Cecil W. Reid
Mr. Anton C. Visbeck
Miss Louise Wotach

From Dr. Bradley's Book "My Daily Strength"

ARE YOU ALIVE?

Are you really alive? Are you satisfied with what you are? The first requirement toward improvement is a fundamental, operative, creative belief in yourself. No one can do anything for you until you believe in you. It is as essential that you should believe in yourself as that you should believe in God. Begin to believe that you are of some importance to the final scheme of things, because you are! Believe that you have some definite relationship which you must accomplish as an individual within every area of your own influence, because you have!

You are important to your own home—your own work—your own nation!

Dear Father of all mankind, some tired by physical strain and stress, some saddened by the loss of loved ones, some in confusion and chaos, we would hold every heart before Thy presence and would ask that we might become the medium through which the inspirations of Thy Truths might be unfolded in this moment. May the burden be a little easier, may rest and sweetness of the spirit come to every broken life, and from the atmosphere and inspiration of this moment with Thee, may each one be strengthened, for the problems and difficulties which lie ahead.

Summer Address of

Dr. and Mrs. Preston Bradley

Tower, Minnesota

CHANGE OF ADDRESS

Have you changed your address? The church office would greatly appreciate your cooperation in keeping its mailing list up to date. There are other changes too, such as the change of name when a marriage occurs. Sometimes mail goes astray because Miss So-and-So presumes of course that the church office knows all about it when she marries and becomes Mrs. So-and-So and changes her address. Kindly cooperate and keep the record straight. Thank you!

May H. Harrison, Secretary, The Peoples Church.
941 Lawrence Ave., Chicago 40, Ill.

AN APPROPRIATE GIFT

WE can think of no finer gift for a friend, a relative or a neighbor, than one which will remind them of your love every month in the year.

Our Liberalist is such a gift. We are trying to make this a most vital and inspiring church magazine. Every number contains a sermon by Dr. Bradley and special articles of interest and inspiration. All of the activities of the Church are emphasized. Every month there is an interesting department which Dr. Bradley writes, called "Book Chats." There are also editorials, stories and articles, Book Reviews, and one of the most interesting features is the Radio Mail Bag in which Mrs. Bradley every month gleans from the heavy radio mail inspiring comments to pass on to readers.

If you desire to send this magazine to a friend and will send $1.50 to Mrs. Thomas A. Harrison, Subscription Manager, Peoples Church, 941 Lawrence Avenue, we will send a Card announcing your gift. The magazine is now in its twenty-first year of publication, and goes all over the United States and to many foreign lands. Why not send your $1.50 today? It will come regularly every month. No one connected with the publication receives any compensation and all funds above the cost of production go directly to the Treasury of the Peoples Church to help our financial problem. Please subscribe.

Subscription Coupon

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941 Lawrence Avenue,
Chicago 40, Illinois

Please enter my subscription for THE LIBERALIST for One Year, beginning with the current number.

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City ..... **State** .....

THE UPTOWN PLAYERS

Center of Allied Arts

J. Bradley-Griffin, Director

1219 N. LaSalle Street **Whitehall 5257**

* * *

The Uptown Players Center will be closed for the summer months of July and August. Opening for registration of Fall Classes September 10th.

Opening Fall Production—"Port of Chicago"
Opening Night, September 28th

Opening Drama Tea—Sunday, October 7th
J. Bradley-Griffin, In Recital

One of the most delightful and popular features at The Uptown Players Center has been their series of Sunday Drama Teas, presented the first Sunday of each month at 4:00 o'clock. Top-flight guest artists in all the phases of the arts, guests of honor from the legitimate stage, and a social hour and tea in the Players' beautiful studios, have made these events a "must" on the calendars of the rapidly growing list of followers of our Uptown group.

During the past season J. Bradley-Griffin appeared in several of his best known as well as new programs, such as "They Burned the Books," "The American Way," "Winged Victory," "The Devil and Daniel Webster" and "Come of Age." Lulu Jones Downing, Philip Jorgensen and Joe Anderson accompanied him at the piano. Other musicians appearing were Carol Louise Smith, winner of the Chicago Tribune Music Festival Award, John Charles Gilbert, who played the role of Franz Schubert in "Blossom Time" for many years, Louise Gale of the Chicago Opera Company, the Victory Ensemble under the direction of Elsie Alexander, and Iris Stothard of the Bismarck Hotel's Tavern Room. Four one-act plays were given, including Sir James Barrie's "Twelve Pound Look" and Noel Coward's "Fumed Oak."

Guests of honor from the legitimate stage were Hugh Marlowe and K. T. Stevens of "The Voice of the Turtle," Lillian Foster and Roy D'Arcy of "Ten Little Indians" and Eddie Dowling of "The Glass Menagerie."

Plans for the coming season are under way, and the Players hope that their many friends will continue to hold this first Sunday of each month open for a visit to the Center.

ROBERTA SLAGLE.

Honor Roll

Adams, Franklyn
Adams, LeRoy
Allen, Robert George, Ens.
*Anderson, Frank
Anderson, Harold
Anderson, Norman P.
Andrey, G.
Arms, George F., Stf. Sgt.
Arnopol, Richard Arthur
Ball, Kenneth R.
Bartlett, Tommy
Baumann, Robert
Berglund, William
Berhalter, Howard
Blue, Lloyd, Jr.
Blue, Wayne P.
Bluhm, Arthur
Bluhm, Ben C.
Bluhm, Herbert, Major
Boaz, Charles
Bower, Clyde F.
Brosious, Donald W.
Brosious, Edward P.
Buchanan, James W., Sgt.
Bunn, Robert R.
Burkhard, Gordon Robert
Byron, R. B.
Cappelli, Mario, Jr., Lt.
Carlseen, Howard
Carlton, Rosalie M.
Christ, Frank G.
Code, James
*Crane, Charles C.
Cuzort, James T.
Dahlstrom, Gordon R.
DeWees, William Robert
Droth, Betty
DuMont, Harry
Dwinell, Robert M.
Eddy, George G., Jr.
Edelhart, Marvin I.
Eldred, Robert L., Lt.
Elya, Verl
Eronson, Frans
Estal, Wendel, Cpl.
Ettelson, David
Etter, John T., Jr., Lt.
Faulkner, Donald G., Cpt.
Felch, George
Fishman, Carl Leonard
*Formanek, George, Jr., Lt.
Fortuin, George J.
Fulton, Robert Harry
Fuss, Charles, Cpl.
Fuss, June
Freitag, George
Freitag, John L.
Garner, William C.
Gau, William R.
Gill, Robert E.
Goetz, Fred H., Jr.
Gray, Harry S.
Gregg, Noel Dudley
Gregg, Robert D.
Haban, Andrew, Cpt.
Hagen, John H.
Hangel, Robert L.
Hannum, Robert
Hansen, Harold E.
Hansen, Robert J.
Harbert, Marvyn F.
Harling, Robert, Sgt.
Heg, Winslow
Henderson, Tom
Henderson, William
Hendrich, John
Henning, Anne E.
Hobbs, William F., Sgt.
Hoots, Harold W., Cpl.
Hurley, Betty Best
Hurley, William R., Sgt.
Ingersoll ,Harold
Johannes, Henry C., Dr.
Johansonn, Eileen
Johnson, Lawrence
Jones, Lincoln H.
Kastner, Howard H.
Kemper, Calvin C.
Kiltz, Elwood E.
Klingler, Lambert H.
Klippel, Winifred
Kokoefer, E.
Kosner, James, Cpl.
Kramer, Hans
Kredler, Arthur J., Jr.
Kredler, Stanley
Kreutzer, Fred H., Lt.
Kruskopf, George E.
Langley, Philip
Lantz, Huber C., Cpl.
LaPointe, J. C.
Larsen, Vincent William
Lauletta, June Blair
Lawson, Roy O., Sgt.
Leffler, Ruth
Lehnert, William A.
Lichtenebert, Rudolph
Maddox, Don, Cpl.
Marsh, Carlton H., Lt.
Mason, Frank J.
McCord, Sarah Parks
Merrick, Jay
Merrill, Leslie
Meyer, James H., Capt.
Meyer, Kurt
Meyer, Robert H.
Miles, Mark Alan
Miller, Harold R.
Miller, John M.
Miller, Richard
Miller, Richard B.
Miller, Roger
Molzahn, W. A.
Moore, Florence M.
Moran, Walter
Mostek, Raymond
Murphy, Robert J.
Myers, William V., Sgt.
Needham, Daniel Arthur
Nelson, Harry G.
Nelson, Howard C.
Nonnenbruch, Edw. W., Cpt.
Norris, Donald J.
Novotny, Anton
Oldenburg, Forrest A.
Olson, Robert
*Osterberg, Robert
Paige, Charles
Palmer, Earl
Palo, Alfred C.
Palo, Clarence W.
Palo, Douglas L.
Parlette, William H.
Paschal, Edward
Perfumo, Leo A.
Pfaff, Henry, Jr.
Philbrick, Betty
Phillips, James E.
Phillips, Jim
Plumley, Robert
Plummer, Pauline M., R.N., 2nd Lt.
Poquette, Robert E.
Post, Clee S., Sgt.
Proud, Kurt, Lt.
Quesnall, Arthur
*Randall, Tabor Charles
Replogle, Jacob Estes
Riley, Lester G.
Roof, James H.
Rowley, L. C.
Rowley, Yale W.
Salamon, Rudolph E.
Sauser, Martin
Sauser, William
Schneller, James, Sgt.
Schnorr, Robert K.
Scholler, Robert W., Ens.
Schroeder, William
Schulten, Marjorie, Lt.
Schumacher, Arthur
*Sexton, Walter Scott
Shoberg, J. Bryant
Shurman, Frank M.
Sipe, Clinton R.
Smith, Donald Seth
Smith, George John
Stippe, Robert C.
Strand, Philip R.
Strand, Richard P.
Sweet, Mary Louise
*Taylor, Alfred
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Victorin, James R.
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Wagner, Foster
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Wegner, Gerhard
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Wenger, William J.
Wentz, Howard, Cpl.
Wesche, Charles, Jr.
Wesche, Orville
White, George A.
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Wiederer, Elmer Michael
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Wilkins, E. J.
Willeumier, Henry
Willeumier, Mary
Williams, Arthur J.
Williamson, W. Ross
Wilson, Andrew C.
Wood, Robert, Jr.
Wood, Thomas, Jr.
Woods, Daniel Jack
Woods, James W., Jr.
Woods, Tom Lee
Yarrington, Mary Alice
York, Carroll D., Cpt.
Yous, Donald, Cpt.

*Killed in action.

PEOPLES CHURCH ACTIVITIES

SUNDAY MORNING SERVICE (Broadcast by WJJD).....11:00 a.m.

Church re-opens for Sunday morning services, September 16th.

SUNDAY EVENING SERVICE (Re-opens First Sunday in November) 7:30 p.m.

CHURCH SCHOOL OF RELIGIOUS EDUCATION—Anderson Hall.. 9:30 a.m.

(Re-opens September 16th)

Annual Church School Picnic:

Forest Glen Preserve—Sunday, June 17th

WEDNESDAY EVENING BOOK LECTURES (Re-open First Wednesday in November)..... 8:00 p.m.

CHOIR REHEARSALS—Every Thursday Evening—Church Auditorium 7:30 p.m.

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THE UPTOWN PLAYERS—

J. Bradley-Griffin, Director; Mary Clarke, Sec.-Treas. The Uptown Players Center, 1219 N. LaSalle St., Whitehall 5257. (See Special Schedule, page 22 of this issue.)

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Time of Service 11:00 A.M.

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